

THE BAPTIST.

\$2.00 IN ADVANCE.

A Turk, it is said, took a piece of white cloth to a dyer to have it dyed black. He was so pleased with the result that after a time he went to him with a piece of black cloth, and asked to have it made white. But the dyer answered: "A piece of white cloth is like a man's reputation; it can be dyed black, but you can not make it white again."

It is also like the heart; man can do that which will blacken it, while only God can do that which will whiten it. When He washes us, we shall be clean. David was right when he said, "Create within me a clean heart, O God, and renew a right spirit within me."

Our so-called best society" our "fashionable circles," are in fact, very often, painfully often, designations for **Best Society.** gilded iniquity. Here you find the dance with all its silliness, godlessness and extravagance, cultivating all the baser passions of its devotees. Here card-playing is regarded as an art and gambling is dignified as a badge of skill. The wine cup is passed to enliven the wits of the devotees of pleasure. Here business, intellect, health and virtue are laid on the altar a sacrifice to a siren whose best gift is disappointment and whose worst is eternal shame. It is heart-rending to realize how many young men are inheritors of the last. The social drinking and card-playing of otherwise refined homes are the starting points from which a multitude of our drunkards, gamblers and blighted women came. Certainly no good ever comes from dancing, drinking and card-playing. Then why not banish these things from our homes?

The Baptist Courier, (S. C.) says: "The moderator of an association should not do much of the talking himself. He is elected to conduct the affairs of the body, and while he has a right to express his opinions on questions arising in the meetings, he should be careful not to take up the time of the body in airing his own views. The talking moderator is tiresome, tedious, fatiguing, vexatious and wearisome."

Commenting on the above, the Journal and Messenger (Cincinnati), has the following to say: "It has always appeared to us that the business of a moderator is simply to advance the business of the body over which he presides, to so state questions that the members of the body can understand what is before it; to preserve good order, and put questions just as soon as the house is ready for them. It is

JACKSON, MISSISSIPPI, AUGUST 27, 1903.

VOL. V, NO. 35.

a penalty which a moderator pays for his exaltation to the office that he is not to discuss any question, unless he first resigns the chair. He is not to even express an opinion on the merits of the question at issue. All he has a right to say pertains to the order of business. This rule is frequently violated, but a moderator ought to take it kindly if he is called to order when he ventures to speak from the chair on the merits of any question before the body. What the Courier says about "the talking moderator" is every word true."

The inevitable must be met frequently in a lifetime, and he is truly wise who knows when he has met it and can accept the situation. Be

The Inevitable. sure, however, that you have met the real inevitable before accepting the situation. Pope, Milton, Washington, Garibaldi and, in fact, every hero known, has met many circumstances that ordinary men should have called the inevitable, but when they applied their energies to the task the hindrance to their success was made a stepping stone to glory. Many poor young men say they cannot be educated because of their poverty—say this in the face of the fact that hundreds of penniless boys have carried off college honors over the sons of affluence. Napoleon said, "There are no Alps," and they melted away before his indomitable will, but there was a Moscow and Waterloo. Couple caution to your courage if you would have unfailing success. Count no task too great to undertake, and always make adequate preparation. It is better to do one thing well than many by halves.

As the associational season will soon be upon us again, it would be well for us to bear in mind what a Baptist association is meant to

The Business of An Association. do. It is not possible to stay in session with a full

attendance of the delegates longer than three days, and some, even many, have been known to leave on the second day. In some places, the chief purpose for which the brethren come together, in associational capacity, seems to be to elect officers and read the letters from the churches! Now, is it not high time that the reading of the letters was dispensed with, and only a very little time spent in the election of officers? Surely it is. A committee on the digest of letters might well be appointed to collate the facts and call attention to such as might appear to be noteworthy. And if the letters were handed to the clerk, immediately on the arrival on the grounds of the messengers,

the names could be enrolled (by reading from the letters) so soon as the moderator calls the body to order. Do let us get down to the main thing in our associations, and at once—the question of missions and the general advancement of the kingdom here on earth through the churches. Spend most time upon things that are of most importance, and the least time upon things that are of the least importance. Nothing ought to be done just because "it is our custom;" there ought and must be some better reason than that, and especially when the custom is of doubtful expediency.

The "Religious Education Association," founded by Dr. Harper and other prominent educators, proposes to

Two Schemes. combine all the people of all denominations and no denominations—Jews, Catholics and everybody else—into the great, big, gigantic effort "to save the world." They propose to control all schools, secular and religious, colleges, theological seminaries, Sunday-schools and everything else that can be brought to bear upon the one end, the "saving of the world." What is called the "universal spirit must prevail in all their deliberations," which forbids placing emphasis on the distinctive views of any one denomination or any one school of opinion to the exclusion of another. This "universal spirit" must dominate everything to which this so-called "Religious Association" puts its hands. It seems to propose to save the world by "culture" and not by grace—the blood of Christ or any such thing. They have already had a meeting of ten States in New York City, and are to have another in September in Chicago, whose purpose is to take charge of the protracted meeting work of the churches, and hold revivals all over the land, with their own "new evangelism" as it is called. It is to begin on a big scale this fall and winter. And the funniest thing about all is that, some Baptists are right in the middle of the "swim" with the thing.

In the Bible we are met with quite a different scheme of redeeming a lost world. By this Bible scheme, men of like passions as ourselves, called of God, go out to preach the gospel of Jesus Christ, the gospel of the cross and the precious blood that was shed for many for the remission of sins, to a lost world; and as many as are ordained to eternal life believe it, and are saved, the evangelist of the cross, going on his way rejoicing in his work that he has been counted worthy to have a part in it. Let others do as they will, but Baptists ought to stand by the old scheme of redemption through faith in the atoning blood of Jesus Christ, and nothing else. Anything less is not enough; anything more is too much.

THE BAPTIST.

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T. J. BAILEY, EDITOR AND MANAGER.

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The Holy Spirit Before the Advent of Christ, and the Holy Spirit After Christ's Ascension.

IV. CONCLUSION.

Under the Father's reign the people were educated, cultivated and trained in the use of ceremonies, shadows, and types, until they had reached a high degree of preparation for the reception of him who was "offered once for all." Jesus being both king, high-priest and sacrifice offered himself a ransom for all, as he testified in due season. And now the Holy Spirit applies the redemption prepared by the Administrator of the first dispensation and wrought out by the Administrator of the second dispensation. Each Administrator perfectly rounded up the work of his particular dispensation. We see in the three dispensations a sphere for each person of the Trinity, to be supreme ruler in.

We see also the principle of the division of labor recognized, wisely applied and successfully operated. If there were four persons in the Trinity, no doubt there would have been four ages or dispensations. It can be abundantly proved from the Scriptures that this is the age of the Spirit. If we keep this fact clearly in mind, it will aid us greatly in rightly understanding some passages of Scripture, which otherwise will be a source of confusion to us. Let us notice a few of these passages.

"If I go now away, the Comforter will not come unto you." Why could not both be here? Because there could not be two kings in the same realm at the same time. One must abdicate the throne before the other could succeed to it.

Again "It is expedient for you that I go away" (John 16:17.) The expediency appears in the consideration of the following facts:

1. "It is finished" had virtually been written upon the work of the second administration in letters of blood at the cross.

THE BAPTIST.

Aug. 27,

three are absolutely equal.

We pass then to notice the third difficulty in the passage, which is not only implied, but expressed in the last clause, "neither in the world to come." It was shown in the preceding paragraph that one who blasphemes against the Holy Ghost, cannot be forgiven in this world, for the reason that there is no one who can forgive. Lest someone might be deceived into the notion that, though he could not ignore the Holy Spirit and get forgiveness of sins in *this world*, yet he might ignore him, and expect forgiveness *when the Son shall have delivered up the kingdom to God, even the Father*, it is said, that not only is there no forgiveness in *this world*, but there is none in the world to come.

As much as to say, the Paraclete is heaven's duly appointed representative on the earth, invested with plenapotentiary power and authority to adjust all matters between deity and humanity, and whatever he does will be recognized and ratified by the God-head. There is no appeal from the Spirit's judgments. They are final. They are satisfactory to heaven. We cannot reject the Holy Spirit here under his reign, and go to the Son or Father with our ease, thus setting aside the Spirit. He is truly the "Vicar" of Christ and of God during this dispensation. For he is sent "that he may abide to the end of this age."

At the end of the Spirit's reign, the kingdom will then revert into the hands of the Son, whether for a long or short time we do not positively know, though in all probability it will merely pass through his hands back to the Father. "Then cometh the end when he shall have delivered up the kingdom to God, even the Father."

There is very much more that could be said on this great question, but we close this article with a brief, practical exhortation.

It these which we have set forth are facts, then our attitude towards the third Person of the Trinity is clear.

Our personal piety and church growth both depend directly upon our allegiance to the Spirit. He is to gain full sway over the lives of Christian people. He is convicting all sin, he is warning, he is cultivating, fertilizing, stimulating and quickening. "It is the Spirit that sanctifieth." Let us heed the expressive words of Paul to the Thessalonians 5:19: "Quench not the Spirit."

NOTES AND COMMENTS.

The Standard of Texas says: "There is a great tempest in a teapot in the University of Chicago. President W. R. Harper is touring Europe, and en route he called upon Leo Tolstoi. After Dr. Harper had gone on his way, Tolstoi convulsed the world by calling Dr. Harper a 'barbarian.' We have not yet learned what Harper thinks of Tolstoi, but Dr. Henderson and others of the faculty of the University are in high dudgeon over the matter. Let them all possess their souls in patience. The vapors of Tolstoi will not serve to in any degree lesson the high opinion which the American people have formed of President

1903.

Harper. We do not agree with his theology, but he is great as a man and as an educator. If he shall at some future time lay down his speculative theories concerning the Bible, and accept what God wrote, just as God wrote it, he will be the greatest man in his line in this country."

Before this issue reaches our subscribers the great State of Mississippi will be offeered for another term. It is positively certain that all of us will not get what we want nor what we honestly think the interests of our State demand. In view of this fact it will be the Christian, the wise, thing to do, to gracefully yield to the inevitable, accepting the result as the powers ordained of God. It is doubtless true that no one is altogether as mean as his opponents think, nor altogether as good as his friends suppose. It is our State, and whenever the voice of the people shall be heard, we will gracefully bow.

The number as well as the character of the meetings held throughout the State generally have been highly satisfactory. Many hundreds have during the year declared allegiance to the King of kings, and almost all the churches where meetings have been held have been greatly strengthened and enlarged.

It appears to be God's own favored time for refreshing his people. It would be a distinct gain for all the associations to follow up this state of things with energetic, aggressive meetings. Let the mission spirit receive unusual emphasis.

This from the facile pen of Henry Van Dyke, is good: "One thing is certain in regard to fame; for most of us it will be very brief in itself; for all of us it will be transient in our enjoyment of it. When death has dropped the curtain we shall hear no more applause. And though we fondly dream that it will continue after we have left the stage, we do not realize how quickly it will die away in silence while the audience turns to look at the new actor and the next scene. Our position in society will be filled as soon as it is vacated, and our name remembered only for a moment—except, please God, by a few who have learned to love us, not because of fame, but because we have helped them and done them some good."

RECEIPTS FROM MAY 1ST. TO AUGUST 15TH. 1903.

Virginia	\$4,552 51
Georgia	3,918 56
South Carolina	2,616 28
Kentucky	2,330 06
Tennessee	1,985 99
Alabama	1,342 17
Missouri	1,074 32
Texas	999 43
North Carolina	911 21
Mississippi	480 54
Maryland	398 27
Louisiana	296 85
D. C.	174 79
Florida	127 00
I. T.	43 16
Arkansas	40 00
Oklahoma	16 86
Other Sources	1 61
Total	\$21,309 61

These are not altogether as large as we had hoped for, but enough to encourage us. We are now borrowing money to carry on the Lord's work. If you have some for Him and those who have not heard of His love, will you please help now.

Yours in the Master's name,
R. J. WILLINGHAM.
Richmond, Va., Aug. 15th, 1903.

We call the attention of our readers this week to the fact that J. W. Patton, of this city, bought out the interest of Mr. White in the music business formerly known as Patton & White, some time ago, and will continue same at their old stand in this city. Mr. Patton was the original owner of this business before Mr. White entered it, and is thoroughly acquainted with all its details as well as the wants and requirements of his friends and patrons. We can say without fear of ever having to retract the statement that Mr. Patton will never leave anything undone which will please those who trade with him. We therefore bespeak for him a goodly share of the patronage of our readers. When wanting anything in the music line write to him for catalogues and prices.

A PLEA FOR A NEEDED WORK.

In advance of my plea let me say that I do not own a cent's worth of property in any newspaper and hope never to own any. What I am going to say now is said without the slightest personal interest. I speak for the cause. At the late Southern Baptist Convention, there were some very timely and some very earnest words said as to the importance of our denominational papers. There is no question that we might easily double our actual working force by doubling the number of readers of our denominational papers of the right sort. If we are to go on enlarging we must enlighten the great brotherhood. Enlightenment comes before enlistment and enlistment comes before enlargement. Southern Baptists ought to be the greatest, the most aggressive missionary force in the world, but they will never be until they are enlightened on missionary and church questions. Every church or Sunday-school should have one.

We are trying to make a great advance in our work this year. To do this we need to disseminate information. We urge every pastor to get his people to take the religious papers. If our papers in fifteen States could get 50,000 new subscribers (and they ought to have them) then we could get \$100,000 additional for foreign missions. Our editors love our great works; let them have more readers. We rejoice in thousands of new subscribers for the Foreign Mission Journal. If our people read and become informed, they will give.

The General Assembly (Presbyterian) was held the last week of May, now three months ago, and in all probability another one will come and go before the minutes are ready for distribution. The Southern Baptist Convention closed on Monday following the 2nd Sunday in May. On the following Friday, (4 days) a copy of the minutes lay on our table printed and neatly bound. The two books are about the same size. The publication one of will required about four months, that of the other about four days. How refreshing the contrast to us. Our own Dr. Lasting Burrows is nothing short of an up-to-date hustler. We note that our Presbyterian brethren are restless under the delay, and express the hope that more despatch may attend the printing of the minutes next time.

J. B. GAMBRELL.

Dallas, Texas.

SOUTHERN BAPTIST CONVENTION MINUTES.

MISSISSIPPI BAPTIST CONVENTION MINUTES.

To any brother who may desire to have a file of minutes of either of the above conventions, I would say that I have a number of copies of several years back left over of those sent for distribution and I would be glad to send them for the postage or express charges, which will be at the rate of 10 cents for one and one-half pounds.

A. V. ROWE.

An Appeal.

Please let me ask you through THE BAPTIST to rebuild Union Church. It was blown down in one of a storm. I say to all the brethren and sisters and friends to the cause of Christ, that any and all help sent to us will be thankfully received.

The results of the meeting were eleven baptized and Bro. Morris called for next year.

W. C. JOHNSON.

Your truly,

G. L. MARTIN.

Antioch.

We have just closed a good meeting at Antioch Church six miles west of Columbia. Nine accessions. Bro. Benton Fortenberry is pastor of this splendid, prosperous people. The church has recently ceiled their house of worship, put in a fine organ, and made a splendid contribution to missions.

The Pearl River Association meets with Bismarck Church twenty miles north of Columbia, September 1.

Visiting brethren will be welcome among us.

W. A. HEWITT.

Columbia, Miss.

Bala Chitto.

It gives me pleasure to report a most interesting and profitable meeting with Bala Chitto Church, Pike County, Miss. Bro. B. B. Hall did all of the preaching, beginning last Saturday and closing today. Our church was greatly revived. We had twenty-seven additions, twenty-four for baptism. Bro. Hall is young, able, successful and safe. He does the church good and earnestly entreats the unconverted to submit to and believe on the Lord Jesus Christ as the only way and hope of salvation, and God makes his preaching powerful. Pastors need his help will both help themselves and the people and him by addressing him at Grenville, Miss. Bro. Hall is trying to go to the Seminary this fall but will help in meetings during September.

Fraternally,

I. ALLMAND.

A Rare Business Opportunity.

My ill health forces me to retire from business and offer my trim, fresh stock of goods—well bought—at such a reduction on cost as to put my successor a way ahead of all competition.

My store also can be rented cheaply. Goods here are fine and thus a rare opportunity at Clinton, Miss., is afforded to make money. Come and see.

J. D. COLEMAN.

THE BAPTIST.

Cleary, Miss.

Hickory Ridge Baptist Church is six miles west of Steens Creek. Having never seen anything from this place in your columns we thought that some of the readers would like to know of us, so I write.

We were once a part of old Steens Creek Baptist Church, and the last year Bro. J. R. Johnston served them he organized the church at this place. Since then we have been having regular service once a month. Our first pastor was Bro. C. E. Welch, now of Clinton; our present pastor is Bro. S. Morris, of Star, Miss. He has just closed a meeting of days, doing all the preaching. All who know him know that he is a strong gospel preacher, such as the Holy Spirit uses in the conversion of souls.

The results of the meeting were eleven baptized and Bro. Morris called for next year.

W. C. JOHNSON.

Utica and Central Association.

The association will meet with this church on the 9th of October. We wish to greet messengers from each of the churches in our association. The trains going south arrive here at 8 a. m. and 4 p. m.; those going north arrive at 11:17 a. m. and 5 p. m. We wish to entertain all with the greatest comfort we can give them; we request all who expect to go to the association to send their names on to the pastor, R. A. Cohron, so that homes may be provided. In your notification state whether you will come by public or private conveyance, then upon which of the trains you expect to arrive.

R. A. COHRON.

Good Man.

No better man than J. R. Carter could have been found to look after our Orphanage. Bro. Carter is a practical man. He is a good farmer, right good carpenter, school teacher, singing-school teacher, and one of the best preachers in the State. The orphan children will be well cared for; let us all help Bro. Carter.

GALILEE.

Is six miles of Slaughter, La. I assisted Rev. B. C. Conant in a meeting of days. We had a good church meeting notwithstanding the rain, which came every day. We had six or seven persons to join; raised money enough to enlarge the church—extend it 20 ft—and the church takes half time next year. This was the home church of Paddy Black, the preacher boy, who died some years ago at Clinton, and was buried before his parents knew he was sick. His aged mother still lives, but has never thrown off the shadows which came in the early death of her boy, so full of promise, but she waits now at even tide to join her boy on the other side.

Fraternally,

JNO. P. CULPEPPER.

From Hattiesburg.

I engaged in the work at Hattiesburg as City Missionary March 1st. Since entering the work we have received sixty-nine

Aug. 27.

members. I have realized from the beginning the great destitution in the western portion of this fast growing city. We have undertaken to build a home for the Lord. Within one week we have secured \$250.00 in cash and paid for a most desirable lot in western part of Hattiesburg. We now have as a building fund \$13.35 cash and nearly \$300.00 subscribed. We will be able to get several hundred dollars more here, but we can't of ourselves raise all the funds necessary. I am not writing this as a beggar, but making a statement and if the Lord puts it into your heart as you read these lines, dear reader, send us what you desire, and raise something among your people for us. Remember this is a struggling mission band. Any help will be gratefully received.

M. J. DERRICK.
304 Mabel St., Hattiesburg, Miss.

On the Sunflower.

The past week was spent with Rev. J. E. Watts in a meeting with his Sunflower church. This little church is situated on the Sunflower River some (10) miles north and west of Ruleville. It is a small settlement and hence large congregations were not to be expected. The attendance though was good and the people were eager to hear the gospel. The writer did the preaching and the pastor did the scotching. Results—the church revived and greatly strengthened with ten (10) additions, 1 by letter and 9 by baptism. There were others who were blessed during the meeting and who will doubtless come into the church later. Upon the whole this was a delightful series of services in which the grace of God was magnified. To Him be all the glory.

The visiting Brother was kindly remembered by this good people in recognition of services rendered. The same should have been said of the Lehrton saints with whom he labored earlier in the month.

Another week with Pastor W—with his Sand Ridge Church and then home. May the Lord direct to His glory.

Amen,

O. M. LUCAS.

Seventh Church, Meridian.

In the spring of 1897, at a conference of Baptists of the different churches of Meridian, it was decided to start a mission at Georgetown, a suburb of the city—the location of the Cotton Mills. In fifteen days a house was built and services opened; on afternoon Sunday-school being organized, with the writer as superintendent and E. L. Carter, Secretary. The teachers were chiefly volunteers from the Fifteenth Avenue church.

The pulpit was occupied from time to time by our city pastors, until the summer when a series of meetings was held by Elder J. T. Graham, which resulted in the organization of the "Seventh Avenue Baptist Church"—Bro. G. being chosen pastor. He had good congregations. The Sunday-school was changed to the morning; which made it necessary to elect new officers—Bro. R. A. Breckinridge being appointed

1903.

Superintendent: succeeded later by Bro. W. T. Rea.

Bro. Graham served several months and resigned, when a call was given to Elder J. R. Farish, who supplied over a year and turned the work over to Elder J. D. Cook, under the appointment of State Board for the field embracing that territory. Meanwhile the Sunday-school was changed to the afternoon and the undersigned with Bro. Carter, took charge again by request. Bro. Cook resigned in December 1901, in order to give his whole time to South Side.

For sometime the church was without regular services; Elder W. D. Bosdell, of 4th Avenue, voluntarily supplied the pulpit a few Sundays; creating an interest; followed by regular Sunday night services conducted by Elders Breckinridge and Steinwinder. In the Summer Elder D. A. Covington, favorably known to the people, held a meeting of days, and later was called to the pastorship of the church. He has since been doing a good work; sustained by the State Board, in large part.

A recent meeting conducted by Elder W. A. Roper was greatly blessed and many additions were made to the church. It now numbers about eighty members and the Sunday-school is in a flourishing condition, with a good corps of teachers. There are over sixty Baptist families in Georgetown, and our wants require more house room. A new building is approaching completion, and it is expected to occupy it Lord's Day, 24th inst; when it is proposed to change the Sunday-school to the morning again. This releases the writer to a new field.

L. A. DUNCAN.

The Mobile, Jackson & Kansas City Railroad announce that beginning August 30th, 1903, they will sell round trip tickets at one fare for the Round trip every Sunday from all agency stations to Mobile and Hattiesburg respectively, tickets good only on date of sale.

Mt. Vernon.

We commenced a meeting with Mt. Vernon Church, Zion Association, on Saturday before the first Sabbath in August and continued 8 days. Bro. M. L. Sheppard, of Texas, did the preaching with great love and power. The Holy Spirit was with us in His saving power. The church was greatly revived; 12 by baptism, 3 by letter and statement. Bro. Sheppard is a success as a revivalist. Come to the Zion Association.

A. B. HICKS.

Hermanville.

Our eleven days' revival meeting (Bro. W. A. McComb, preacher) closed Wednesday night, 12th inst., with 11 baptisms, 3 awaiting baptism and 3 received by letter and restoration. The large tent erected close by the house was filled with an attentive congregation. The people were greatly blessed, the hands of the pastor strengthened, the work of advancement begun in prayers and tears was estab-

THE BAPTIST.

lished. Bro. McComb is the most devout and loveable man I ever was associated with. He was entertained in the pastor's home where even his memory is a blessing. The enterprises in all departments of the church work were encouraged and strengthened. While our church is not a very large one, yet it is healthy and gives promise to become more and more strong in the Lord and in the power of His might. The most of our people are converted clear down to the pocket book.

One of the most powerful sermons preached was on "What we owe the Lord and how to pay it." This was preached just before the baptism, at which three were converted. In spiritual fervor and practical religion, Bro. McComb is rich and strong and good to the core.

Our people are rapidly coming to experience the truth of what Jesus said, "It is more blessed to give than to receive." This year this people will give about \$2,000 or more to all purposes against \$300 or \$400 in past years, and many tell their pastor it is getting easier than ever to give. Bro. McComb has no vain glory and in true humility "prefers others above himself" and with all his goodness and greatness shows this spirit toward the pastor wherever he preaches. As a result the good people remembered the pastor with many gifts of money and produce in addition to his salary, which is paid up. The church paid Bro. McComb about \$111.00 and would have gladly made it more. The church voted the pastor three weeks' vacation, which he is spending with Bro. Jno. Thompson in revivals.

With prayers for the progress of the Kingdom everywhere, I am
Faithfully yours,
ELBERT S. P'POOL, JR., Pastor.

Some Matters of Interest.

We had a fine meeting at Pachuta. Bro. J. L. Finley came on Saturday and "held forth the Word of life" in earnest and loving fashion for six days, twice each day, after Saturday. The rain interfered almost painfully, but the people came pretty freely and a good interest characterized the meeting from the beginning. The results were very gratifying in that the membership seemed greatly revived and encouraged and seven or eight valuable members were added to the number, two of whom were by letter—an honored and worthy citizen and his excellent wife—Bro. and Sister Lightsey.

Pachuta is the home of our aged and disabled brother, Elder W. R. Butler, whose increasing infirmities prevented his attending any of the services as he has always done heretofore. He has been unable to leave his home scarcely at all for several months, and for most of the time confined to his bed. He is now near seventy-five years old, has been in the ministry more than half a century, has always rendered faithful and effective service, but like most other faithful preachers, has amassed no wealth and is utterly dependent on his brethren for the necessities of life. Please brethren, in our prosperity, remem-

ber his destitution and make it a matter of early relief. I know not if there are others such as he, but have no doubt there are. Bro. A. V. Rowe, our faithful Secretary of the State Board, will gladly receive and carefully disburse all such funds.

I am just home from a good meeting with "Sixteenth" or Mt. Pleasant Church, four miles south from Chinkey, on the A. & V. Railroad. Bro. J. W. Ellis is the beloved pastor and has done a good work for the last 4 or 5 years amongst that excellent people. I was with them last year in a good meeting and rather hesitated to repeat myself so soon but it seemed to be the very thing for we had, if possible, a better meeting than the one last year.

Bro. Ellis is a fine brother to work with and has as noble a set of people to help in such work as you ever see.

The manifested results were a gracious uplift of the membership generally, and the accession of ten choice members, nine of whom were baptized and one received by letter. I congratulate Bro. N. L. Clark upon having such a fine body of Christians in the General Association.

May great grace and prosperity ever attend them.

J. A. H.

Hermanville.

It was the pleasure of the writer to aid Pastor P'Pool with his church in a ten days meeting. The Lord was good to us and gave us his dear presence.

Fifteen years ago when a college student at Clinton, the writer supplied this church for awhile. This was his first pastoral charge. The people were so kind and tender and helpful to the young preacher. He was timid and shrinking, but the Lord blessed the work, and some good members today are there who say, they were baptized into the church by the young pastor. Great changes have come. Some who were then among the most active, are gone on to their reward. The faithful organist of today, was a little "tot" of three summers then, and went to sleep on a pallet while the young pastor preached.

Bro. and Sister P'Pool are held in fond esteem by their faithful church. Brother P'Pool is one of the rising preachers of the State. He has done a great work at Hermanville, the greatest for the same length of time of any pastor in the State.

I am now resting at the old home in Southeast Mississippi, at Eastabouche.

Very truly,

W. A. McCOMB.

A Good Meeting.

We commenced our protracted meeting at Providence church the third Sunday in August. Bro. Purser preached two good sermons Sunday. Monday Bro. Webb, of Roxie, came and preached the Word to us four days. He is a plain, gospel preacher, and his preaching was accompanied by the Spirit.

The church was revived and twenty-four added by baptism and seven by restoration.

W. J. YOUNG.

THE BAPTIST.

Be Ye Also Ready.

Death has been busy in our town of late, and many firesides have a vacant chair. And in "God's acre" lie the bodies of some of our best citizens. They are in their Father's mansion clothed with celestial grace, and beautiful with all the soul's expansion. And the question, which should most concern us is, Are we ready should the summons come to us? One of us will be the next, it may be you, it may be I. Death comes thought for worth or name, but shall every golden link clasps.

Art thou ready, careless sinner, should the summons come today? Could you calmly disengage the band that binds you to this life? And fearing no evil say "Thy will, O God, not mine, be done?"

Faithful Christian, Heaven's witness,
For the God who liveth thou,
Couldst thou raise a song of triumph
Should the summons meet thee now?

Oh, that we could say, with Paul, "I have fought a good fight. I have finished my course, I have kept the faith!"

Sinner, go no further, you have left space enough between you and God. Thy life is swiftly waning. "Seek ye the Lord while He may be found."

Christian, to us is committed the Word of Life, we have it in trust for our dying fellowmen; and while we deliberate, they are passing away with sins unforgiven.

Truly the harvest is great, and the laborers are few. Let us work and prove ourselves in heart and life, the followers of our blessed Jesus. Each of us has a field in which to labor, a task to occupy. "Let us, laying aside every weight, and the sin which doth so easily beset us, press towards the mark for the prize of the high calling of God in Christ Jesus." And be ready, for "in such an hour as ye think not the Son of Man cometh."

J. L. R. HIGDON.

Anding.

I am at Anding with Pastor Welch in a meeting. Large crowd and we are hoping for a refreshing from God. Bro. Welch is esteemed very highly by his people. The saintly Elzey is remembered by God's people here for his work of consecrated life. He helped to build the Anding Church and pastor's home, working on the building with his own hands.

I went out today to old Concord Church to visit Bro. Elzey's grave. It is close by the gate, and is marked by a marble slab. Hard by is the grave of the lamented Tom Kelly, who was killed in a tree duel in Yazoo City last spring.

J. H. L.

A Correction from Laurel.

A bit of news comes to us in these parts. It hails from Laurel, La., west of the Father of Waters. Bro. J. L. Barrier informs us that our church has an "unpaid debt." I have the honor to be pastor of the Laurel church, and declare to you that neither pastor nor deacons, nor nor treasurer, nor, indeed, any other member of our church, know anything about this debt.

THE BAPTIST.

Be Ye Also Ready.

If it exists, I cannot find it. I may say the church owes about \$50.00, but not a cent of this is on their house of worship.

We do not accuse Bro. Barrier of "meddling with other people's affairs" but confess ourselves a little curious to know where he got his information. Adopting Bro. Barrier's plan—some months before they heard of it—this church paid for their house sometime ago.

J. L. LOW.

Union Hall.

Nearly fifteen years ago I was with Bishop Scarborough in a meeting at Union Hall, three miles east of Brookhaven. Some seven years after I was again in a meeting at the same place and with the same Bishop.

Now seven more years have rolled away, and it's been my pleasure to enjoy another meeting with the saints there, with Bro. R. H. Purser, as Bishop. Many of the older ones whom I met and whose faces helped me to preach, have crossed over and are now enjoying that well-earned rest that remains for the people of God.

Aug. 27,

your men and one mother of more than sixty years, with one restored and two received by letter. Then what is almost as good if not better, the church caught a vision of what she ought and can be under God, and it would be no great surprise at no distant day to hear of her calling her pastor half or full time, and giving \$500.00 for missions, for they, along with hundreds of other country churches are well able to do it.

There might have been fifty accessions, if pastor Corkern had not been the wise man he is and joined in with the visiting brother and kept it ever before the people that "none but believers in Christ" are fit subjects for baptism.

Another enjoyable feature of the meeting was the presence of the veterans, Revs. Escoe Schilling and Norvel Fortenberry, together with the younger preachers, all of whom rendered valuable service during the meetings.

The "geological formation" of this piney woods country is still Baptist, and from the present indications, is likely to remain so.

W. P. PRICE.

Smyrna.

We have just closed a meeting of nine days at Smyrna Church, Copiah county, with twelve additions to the church, ten by baptism and by restoration two. There was a great revival also of the members of the church. I have never seen a more united and harmonious spirit among the people of God. Brother L. H. Anding, our much beloved pastor, did the preaching, while the brethren held him up by the strength of their faithful prayers.

Brother Anding, whose eloquence and Godly walk have won for him the love and admiration of all his flock, has brought about the unit and united brotherly love that the church so much needed. He has done a great work here. The church is now in the best condition it has been in for many years. It is a live mission church and has a fine Sabbath School with eighty pupils, and is controlled by the church.

We trust we shall call Brother Anding at our next meeting for an indefinite time. God bless our dear pastor.

Your brother in Christ,

R. W. LEWIS.

Flora.

The second Sunday in August we began our meeting at Flora, with Bro. A. L. O'Briant to do the preaching and Prof. J. A. Bell to sing for us. Bro. Bell, however, did not reach us till Thursday, having been detained in a meeting in the northern part of the State. Bro. O'Briant stood firm upon the old Book and preached the gospel with unusual power and won his way to the hearts of all who heard him. Never have I heard the sweet story of the cross told with more power. The good people of Flora will always feel glad to welcome Bro. O'Briant back again. Bro. O'Briant had to leave us on Sunday afternoon to go to another meeting and left Bro. Bell

1903.

and the pastor to hold the fort, which we intended to do for several days longer but just as the services closed Monday Bro. Bell received a message to come to the bedside of his little boy who was very ill. It was with sadness that we told him goodbye and many were the prayers that went up to God in behalf of his little boy. Bro. Bell is one of the sweetest gospel singers that it has ever been my pleasure to hear. No pastor will make a mistake in securing his help.

There were seven additions to the church, six for baptism. Pray for us that we may be more faithful to God.

Respectfully yours,

J. R. NUTT.

Hoff's Consumption Cure.

So many people have written to me about Hoff's Consumption Cure I will appreciate your kindness if you will publish for the benefit of suffering humanity the information so often requested, and contained below in this article. Two cases have come under my observation. Dr. Elliott, of Tulane University, examined one, and pronounced it a genuine case of tubercular consumption. The Doctor advised going to Boerne, Texas, and his advice was followed, and the party was benefited to some extent, but on returning to Mississippi a decline speedily followed. This was repeated, with similar results, the second return to Mississippi was followed with alarming hemorrhages, and the Hoff Consumption Cure was sent for, and the party afflicted, after taking it six months or more, seems as well as he ever was.

The second case was a negro man, who was in a pitiable condition. He has taken the cure about ten months and is nearly well. This medicine is not a patented medicine. The prescription is free to the world. Five dollars will buy six bottles that will last nine months, or one dollar will buy one bottle. Any one desiring it can get it from the Eikes Drug Company, 100 William Street, New York.

Yours fraternally,
W. S. CHAPMAN.

Several Things.

BY T. A. J. BEASLEY.

MEETINGS.

We began our meeting at Poplar Springs the second Lord's day in July, continuing one week. The Lord gave us a good meeting. There were 14 accessions, 13 by experience.

Our next meeting was at Camp Creek, in which we had 6 accessions.

We began at Wallerville the first Lord's day in August, continuing 6 days. There were 8 accessions.

The week following the second Lord's day in August we held a meeting under an arbor three and one-half miles south of Poplar Springs. There were 11 conversions, all of whom were married people. One man over 70 was converted.

The writer did all the preaching in these meetings. We saw as clear demonstrations of the power and work of the Spirit

THE BAPTIST.

in these meetings as we have ever witnessed. Quite a number of the conversions occurred in the audience while we were preaching. We do not know whether there are "more to follow" in these meetings or not; but we shall be very much disappointed if no more ever follow.

WEST JUDSON ASSOCIATION.

This body meets with the Sherman Baptist Church on K. C. M. & B. Railroad on Tuesday before the first Sunday in September, 1903. Let every one who can attend. Sherman is a splendid little town and will entertain royally all who come. Come along, Bro. Bailey.

MISSIONS.

My churches have done nobly on missions this year, having contributed over \$250 to Foreign Missions alone. They paid their pastor \$700 last year. They pay him about twenty-five hundred a year in the good things they say to him and about him. How we do love them all! We feel like we are "less than the least of all saints," yet what a joy it is to serve the Lord and the brethren.

The Lord bless every reader of these lines and help us to see less of self and more of Christ.

Poplar Springs, Miss., August 17, 1903.

In the Delta.

BY J. F. HAILEY.

EDITOR BAPTIST—Some time ago you asked that either the pastor or the visiting brother and not both would write up a meeting. Mrs. Hailey and I have been two weeks at Sumner. There was no pastor, so I write.

The church and community have been outraged by preachers, who, if accounts are true, ought to be in the penitentiary. One of them has been lately written up in the Tennessee Baptist. Notwithstanding this disadvantage coupled with the election and daily rains the greater part of the time, the community at large gave me a good hearing.

When I preached on "The Lord's Looking Glass," some folks, notably the gamblers and dancers, didn't like the picture. So long as I scored the other fellow it was funny. I told them they and I reminded me of two negroes over in North Carolina. A man overheard them in the dark. One said, "You better stop dat talk'n 'bout me." No. 2 said, "I ain't told noth'n' but de truf." No. 1, "Dat's it, nigger; you kin tell lies on me des much as you wants t'; but you keep on tellin' de truf on me, en you gwine to git hurt."

There were fifteen to twenty professions, eight for baptism. From the first I brought my energies to bear on the church. Thursday they met and called C. H. Mize, who is to give them one Sunday till January. With the new year he is to make his home with them and give two Sundays.

The Sunflower Association meets there the second Sunday in September. Come and see us. If you want good treatment, go to C. Denton's. There are other places, but they are reserved.

The Delta is coming. Tell my members I am looking for their coming.

Bethlehem.

It was my good pleasure to be with Bro. J. M. Cook at Bethlehem in Amite Co., the first week in August. Bad weather, election, etc., were hindrances, but the good Lord overruled them all and we had a good meeting, with 9 accessions to the church and church revived. Our good Bro. Cook is doing a good work there.

MT. ZION.

On the 2nd Sunday in August Bro. T. J. Barksdale and myself began a meeting at Mt. Z. Church, Franklin County. It was good to be there. The people came in great crowds every day and the Lord used Bro. Barksdale in great power and 18 souls were led out of darkness into the blessed light of Christ. The church was greatly revived. Bro. Barksdale is splendid help in meetings. He preaches Jesus Christ and Him crucified, the redeemer of lost men. The Cross of Christ is His theme. We heartily commend him to any pastor needing help. May God bless him wherever he goes is our sincere prayer for him.

J. B. QUIN.

McComb City, Miss.

To THE BAPTIST:

Gentlemen—Virginia Institute, Bristol, Tenn.-Va., opens September 9th, 1903. A special car will leave Chattanooga at 9:30 a. m. on September 8th to convey Southern, Western and local students. The outlook for the opening is very bright. More rooms have been engaged at this time than at any previous time in the history of the school. The trustees and friends are enthusiastic over the prospects. The advertisement in your paper brought inquiries from parents and students.

Yours truly,
J. T. HENDERSON.

New Hope.

I began a meeting with New Hope Church on the third Sabbath in July. The meeting lasted six days. Bro. W. S. Allen was with us and did the preaching with great power and demonstration of the Spirit. God blessed His Gospel as His servant presented Jesus Christ and eternal life through faith in Him. Result, 8 precious souls were saved and buried with Christ in baptism. Received one by letter. This church is in Zion Association.

A. B. HICKS.

Fellowship.

We began a meeting with Fellowship Church, Zion Association, on the second Sabbath in August and continued seven days. Bro. T. H. Wilson, assisted me part of the time and did some good preaching. A good church revival, 17 happy souls saved and buried with Christ in baptism; 1 by letter. My other sweet child, Ora Belle, was saved and baptized.

I have a very sick little boy. Pray for us. God bless you more and more all the time in your noble work. THE BAPTIST is just perfection.

Yours in love,

A. B. HICKS.

SUNDAY SCHOOL LESSON.

W. JAS. ROBINSON.

I Sam. 26:5-12; 21:25—Aug. 30.

David Slays Saul.

Golden Text.—*Leave your enemies, do good to them which hate you.* Luke 6:27.

This is a precept of incalculable value. It may be very hard to love our enemies and do good to them, but the greater the odds the greater the victory. The practice of this precept will cleanse our hands of many evils and our hearts of a multitude of dark stains by never allowing them to be.

5. *And David arose and came to the place where Saul had pitched.* It seems that when David learned that Saul was again seeking him that he wanted to know it for himself. *And David beheld the place where Saul lay, and Abner the son of Ner, the captain of his host.* Saul seems to have used no tent, but slept on the ground. Abner, his commander-in-chief, lay near him. *And Saul lay in the trench and the people pitched round about him.* It was customary to make a circular barricade with the wagons and baggage, and this is called "the trench."

6. *Then answered David and said.* In answer very likely to his companion's inquiry, "What shall we now do?" Ahimelech the Hittite, one of a powerful warlike nation of northern Palestine, Abishai the son of Zeruiah, brother to Joab, saying, Zeruiah was David's sister, hence this was his nephew. *Who will go down with me to Saul to the camp?* David wanted to see and learn all possible, his nephew answered immediately, *I will go down with thee.* Here is true courage, ready to follow his leader into danger and death.

7. *So David and Abishai came to the people by night.* This was not cowardice but wise caution. *Saul lay sleeping within the trench and his spear stuck in the ground at his bolster.* It was customary to mark the chief's resting place in this manner. *And Abner and the people lay round about him.*

8. *Then said Abishai to David.* God hath delivered thine enemy into thine hand this day. David recognized God's providences and was fully trusting him now. Now therefore let me smite him, I pray thee. Abishai had learned the valuable lesson of obedience to proper authority. *With the spear even to the earth once, and I will not smite him the second time.* He would pin royalty to the earth with its symbol.

9. *And David said to Abishai, destroy him not.* By no means and under no consideration shall you do it. For who can stretch forth his hand against God's anointed and be guiltless? Saul was God's appointed and must be so disposed of.

10. *And David said furthermore, as the Lord liveth, the Lord shall smite him.* He would suffer a calamitous death, or his day shall come to die a natural death; or he shall descend into hell, and perish by any case God must dispose of him.

most interesting and it was thought, helpful service. The pastor is rapidly getting the situation in hand, though he came at a time when the people are largely away from home, and everything is in its most languid condition on account of the heated term. It was a great pleasure to the visiting brethren to be in the home of the pastor one evening and form the acquaintance of the better half, whose impression on the church as a helper was found to be scarcely inferior to that of the pastor himself.

12. *So David took the spear and the cruse of water from Saul's bolster; and gat them away, and no man saw it, nor knew it, neither awaked, so silently moved these scouts.* For they were all asleep; because a deep sleep from the Lord was fallen upon them. Not necessarily a miraculous sleep, but providentially used of God.

Read the intervening verses.

21. *Then said Saul, I have sinned in my dealings with you. Return, my son David, come back from exile. For I will no more do thee harm, because my soul was precious in thine eyes today.* This was the second time David could easily have killed him. *Behold I have played the fool and have erred exceedingly.* Saul doubtless imagined he was sincere, but he was too selfish to be trusted.

22. *And David answered and said, Behold the king's spear!* and let one of the young men come over and fetch it. David was too cautious to go near the fiery Saul.

23. *And the Lord render to every man his righteousness and his faithfulness.* God will surely do that. We shall be judged according to the deeds done in the body. *For the Lord delivered thee into my hand today but I would not stretch forth my hand against the Lord's anointed.* It was the Lord and not Saul David feared and honored.

The New Testament was adopted as the articles of faith. Name Hiwanie Baptist Church. Adjourned to 3 p. m. After divine worship the writer addressed them on Sunday-schools. Sunday-school organized with fifty-six members as a Baptist Sunday school of Hiwanie Baptist Church. The church elected Brethren W. A. Atkinson, Superintendent; Pier Bishop, asst.; Miss Faith Bishop, Secretary, and Mrs. Doherty, treasurer.

Bro. Thamas will hold a series of meetings there this week. He and his wife were called home at State Line, to the funeral of a cousin of Sister Thamas, but they will return today.

W. H. PATTON.
Shubuta, Miss., Aug. 24, 1903.

Ordination of Deacons.

With a presbytery consisting of W. M. Burr, the pastor and the writer, the following brethren, A. M. Todd, W. G. Barrett and J. W. Birmingham, were ordained deacons for the Greenville church on August 2d. These men are cordial supporters of the church of which they are members, interested in the Sunday School, prayer meetings, B. Y. P. U., and all that pertains to the welfare of the church. Short addresses appropriate to the occasion were made by Bro. Burr and the writer, and these were followed by prayer and the imposition of hands, while the pastor in a few impressive words designated them to the work for which the church had elected them. The hand of fellowship was extended by the church, and so passed a

Light in Darkness.

Our sweet home is so dark today, and our hearts are so sad. Our sweet, precious, baby boy, A. B. Hicks, Jr., on the evening of the 22nd inst., went home to be with Jesus. We laid him away to rest until the bright and glorious resurrection morning, on the evening of the 23d inst. "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." Oh for grace both to bear and do His will. Pray for us, dear brother. God bless you all the time.

A. B. HICKS.

Personal.

—Call at John W. Patton's for bargains in musical instruments. They have them.

—Shells are found on the shore, but the pearls, we must dive for them. Grenada Business College.

—Mammoth Mineral Springs is the place to go to for rest and recuperation. Of the better half, whose impression on the church as a helper was found to be scarcely inferior to that of the pastor himself.

—We have filled a number of positions since our last communication with you. Grenada Business College.

—Does this apply to you? Are you to make your own living in this world? If so, attend our school and receive a position that will help you. Grenada Business College.

—Mr. Charles E. Yetman has perfected his new invention of "The Transmitting Typewriter," having it actually on the market. Wires are so attached to the machine that when the keys of the typewriter are struck the sounds or message are transmitted on the wires. It is destined to be a great labor-saving device, as well as a distinct triumph in electrical appliances.

—Send us \$1.50 and get Thomas Dixon's new book, "The One Woman." It is pronounced by those who have read it fully equal to his great book, "The Leopard's Spots."

—Dr. R. N. Barrett, Prof. of Theology in Baylor University, and pastor of East Waco Baptist Church, died on the 12th of August. This is regarded a very perceptible loss to the institution.

—Mr. Rochester Ford, who died in St. Louis some days since, was, we suppose, a son of Dr. S. H. Ford, editor of the Christian Repository. We extend sympathy in this hour of bereavement.

—Rev. T. J. Miley has been regularly engaged in meetings for about eight weeks and is still holding forth the word of life. He spent a day in our city last week. We need many more men like him.

—On the first day of September, the associational season will open. The editor will be much of his time in the field. Some matters may not receive as prompt attention as they ought. We beg that all will exercise the grace of patience. All will come right after awhile. In the meanwhile let every one of us contribute all we possibly can to make these meetings a great power for good.

—We know whether our readers have ever seen a copy of Biblical Studies, issued by the American Baptist Publication Society. These studies consist of thirty lessons on the Old Testament, forty lessons on the Life of Christ, thirty lessons on the Acts and the Epistles—one hundred lessons in all. A better general outline for Bible study has never been published. These studies are now bound together in parts and can be used by the advanced classes in the Sunday School or by individual students. Send to the Society for sample copies.

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Meetings of Associations.

West Judson—Sherman, K. D. M. & B. R. R., Tuesday, September 1, 1903.
Tippah—Pine Grove, eight miles north of Hickory Flat, Wednesday, September 2, 1903.
Lebanon—McHenry, G. & S. I. R. R., Wednesday, September 2, 1903.
Zion—Unity, ten miles east of Duck Hill, Wednesday, September 9, 1903.
Salem—Mt. Nebo, Jasper county, Saturday, October 10 (?), 1903.
Copiah—Hopewell Church, two miles east of Crystal Springs, Wednesday, September 9, 1903.
Pearl—Leaf—Leaf River Church, nine miles east of Collins, G. & S. I. R. R., October 10, 1903.
Oxford—Creek Church, twelve miles west of Oxford, September 9, 1903.
Sunflower—Union Church, Friday, September 11, 1903.
South Mississippi—Jerusalem Church, Amite county, September 12, 1903.
Pearl River—Bismarck Church, nineteen miles south of Monticello, September 12, 1903.
Columbus—Bethel Church, Monroe county, Friday, September 13, 1903.
Chickasaw—Valley Church, Tuesday, September 15, 1903.
Sipsey—Shiloh Church, four miles northeast of Sipsey, Monroe county, Thursday, October 15, 1903.
Fair River—Union Hall Church, two miles east of Brookhaven, Friday, October 16, 1903.
Kosciusko—Unity Church, three miles east of West Station, Friday, October 16, 1903.
Strong River—New Zion Church, seven miles west of Braxton, Simpson county, Friday, September 18, 1903.
Tallahatchie—Fellowship Church, ten miles south of Ellisville, Saturday, September 19, 1903.
Mount Pisgah—Rock Branch Church, Newton county, Saturday, September 19, 1903.
Chickasaw—Enterprise, G. M. & O. R. R., Wednesday, September 23, 1903.
Union—Pine Bluff Church, fourteen miles west of Haskelhurst, September 24, 1903.
Trinity—Cumberland Church, seven miles northwest of Maben, Wednesday, October 21, 1903.
Lincoln County—Union Hall Church, two miles east of Brookhaven, Friday, October 23, 1903.
Harmony—Good Hope, Leake county, twenty miles north of Morton, Friday, October 23, 1903.
Bethel—Smyrna Church, three miles east of Holmesville, Saturday, September 26, 1903.
Rankin County—Fannin Church, eleven miles north of Brandon, September 29, 1903.
Yazoo—Mission Church, near Winona, Wednesday, September 29, 1903.
Calhoun—Gaston Springs Church, three miles east of Pittsboro, Wednesday, September 30, 1903.
Carey—Centreville, Friday, October 2, 1903.
Chester—Spring Hill Church, nine miles northeast of Ackerman, Saturday, October 3, 1903.
Ebenezer—Bethel Church, Covington, county, Saturday, October 3, 1903.
Lawrence County—White Oak Church, five miles east of Mt. Carmel, Saturday, October 3, 1903.
Liberty—Center Ridge Church, Saturday, October 3, 1903.
Octobieha—Arkadelphia Church, Landerdale county, Saturday, October 3, 1903.
Deer Creek—Leona Church, one and one

half miles from Inverness, Y. D. R. R., Tuesday, October 6, 1903.
Hoblochitto—New Palestine Church, Hancock county, four miles northeast of Nickolson, Wednesday, October 7, 1903.

Yalobusha—Cascilla, twelve miles west of Hardy Station, Thursday, October 8, 1903.
Mississippi—Liberty, Amite county, Friday, October 9, 1903.

Central—Utica, on the Y. & M. V. R. R., Friday, October 9, 1903.
Louisville—Louisville, Saturday, October 10, 1903.

Bethlehem—Long Creek Church, seven miles east of Meridian, Saturday, October 10, 1903.

Salem—Mt. Nebo, Jasper county, Saturday, October 10 (?), 1903.

Copiah—Hopewell Church, two miles east of Crystal Springs, Wednesday, September 9, 1903.

Pearl—Leaf—Leaf River Church, nine miles east of Collins, G. & S. I. R. R., October 10, 1903.

Oxford—Creek Church, twelve miles west of Oxford, September 9, 1903.

Sunflower—Union Church, Friday, September 11, 1903.

South Mississippi—Jerusalem Church, Amite county, September 12, 1903.

Pearl River—Bismarck Church, nineteen miles south of Monticello, September 12, 1903.

Columbus—Bethel Church, Monroe county, Friday, September 13, 1903.

Cold Water—Byhalia Church K. C. M. & B. R. R., Wednesday, October 14, 1903.

Sipsey—Shiloh Church, four miles northeast of Sipsey, Monroe county, Thursday, October 15, 1903.

Fair River—Union Hall Church, two miles east of Brookhaven, Friday, October 16, 1903.

Kosciusko—Unity Church, three miles east of West Station, Friday, October 16, 1903.

Strong River—New Zion Church, seven miles west of Braxton, Simpson county, Friday, September 18, 1903.

Tallahatchie—Fellowship Church, ten miles south of Ellisville, Saturday, September 19, 1903.

Mount Pisgah—Rock Branch Church, Newton county, Saturday, September 19, 1903.

Chickasaw—Enterprise, G. M. & O. R. R., Wednesday, September 23, 1903.

Union—Pine Bluff Church, fourteen miles west of Haskelhurst, September 24, 1903.

Trinity—Cumberland Church, seven miles northwest of Maben, Wednesday, October 21, 1903.

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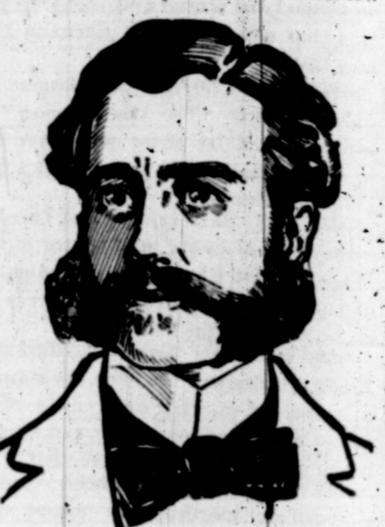
Deer Creek—Leona Church, one and one

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HEALTH.



Department.

W. PARTRICK, EDITOR.

The Daily Readings.

Monday 31. Isaiah 35:1. Take hold of my strength (v. 5). Compare Psalm 46:1-3.

SEPTEMBER

Tuesday 1. Isaiah 24:13. Samaria to be trodden under foot (v. 3). Compare Isaiah 8:4.

Wednesday 2. Isaiah 28:14-29. A sure foundation stone (v. 16). Compare Matthew 21:42.

Thursday 3. Isaiah 30:1-12. Blindness and ignorance naked (v. 10). Compare Micah 3:6.

Friday 4. Isaiah 28:13-24. Hypocrisy severely rebuked (v. 13, 14). Compare Ezekiel 3:1-13.

Saturday 5. Isaiah 30:1-17. The shadow of Egypt no protection (v. 3). Compare Jeremiah 42:13.

Sunday 6. Prayer Meeting. The Armed Forces Righteousness. John 17:20-23; 1 Corinthians 1:10.

S. S. Lesson: Death of Saul and Jonathan. 1 Samuel 31:1-10.

The Unpurchasable Press.

We would like to arouse enough loyalty to the right to induce the press to announce at the mast head of their columns that they will publish no more liquor advertisements. Believing as we do that the sale of intoxicating liquors as a beverage is detrimental to the purchaser, his family and the community, they cannot consistently admit such advertising in their papers. In 63 of the 75 counties in this State the business is outlawed; in the other 13 the business is an outlaw and injurious to the people. If the Christian people would demand clean literature the newspapers want to please their patrons, and if whisky advertisements please them the responsibility is on the Christian people.

A Perfect Regulator of the Stomach and Bowels

is Vernal Saw Palmetto Berry Wine. It promptly relieves and permanently cures all weaknesses, irritations, inflammations, obstructions or diseases of the stomach, bowels, kidneys, bladder, liver and prostate gland.

It will restore perfect health and vigor to any person afflicted with general debility. It cures constipation so that it stays cured by removing the cause of the difficulty.

Only one small dose a day will cure any case, no matter how light or how long standing.

It cures by toning, strengthening and adding new life and vigor to the intestines, so that they move themselves healthfully and naturally. All such conditions as dyspepsia, catarrh of the stomach, chronic indigestion, constipation, bright's disease, diabetes, inflammation of the kidneys, catarrh of the bladder, irritation or enlargement of the prostate gland, torpid liver, pain in the back, female weakness and female irregularities begin in clogged bowels.

They are cured by Vernal Saw Palmetto Berry Wine. Try it. A free sample bottle for the asking. Vernal Remedy Co., 90 Seneca Bldg., Buffalo, N. Y.

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WOMAN'S WORK.

Mrs. JULIA T. JOHNSON, Editor.
P. O. Clinton, Miss.
[Direct all communications for this department to Clinton, Miss.]



After treatment. Before treatment.

Woman's Central Committee:

Mrs. E. G. Hackett, President, Meridian; Mrs. R. Woods, Secretary, Meridian.

Program.

September, 1903.

Subject—The Foreign Board.

1. Peas for Perplexed People: Pleaseant place, pleasing program, previous preparation, prompt performance, persistent prayer—thus, perfection may be produced.

2. Our Foreign Missionaries: Read John 17:19. Their commission John 20:21; their work; Mark 16:15; 2 Cor. 4:10; their source of supply Phil. 4:19; their creed John 3:16; their motto: Jehovah, the Lord, my banner, Ex. 17:15.

3. Hymn: "How Firm a Foundation."

4. Prayer of Thanks: In 1895 the Foreign Board had 117 missionaries, 117 native assistants, and its receipts were \$126,249. After five years, the last report was 122 missionaries, 175 assistants and \$214,512.62, an increase of \$45,000 over last year. Thirteen new missionaries were sent out during the year; two others appointed.

5. Echoes from the Board: See Convention Report and Foreign Mission Journal.

6. Hymn: "Jesus shall reign."

7. Selections from Letters: "The Foreign Mission Board," by Rev. S. Gardner, D. D.

8. Business: Consider Recommendations of the Foreign Board.

9. Five Minute Address on the Watchword of the Foreign Board for this year: "We can, we should, we will advance."

10. Woman's Work: W. M. L. aux. S. B. C. contributed \$1,000 to the F. M. B. \$36,532.47; \$7,575 being the result of the Christmas offering. What plans can this Society adopt by which its contributions may be increased this year?

11. Facts from Letters: "Christ's Second Campaign," by Rev. J. W. Milward.

Gives Perfect Health.

Fully one-tenth of the ills of mankind can be traced to irregularities of the stomach and bowels. When these important organs fail to act regularly, the system becomes clogged with impurities, and perfect health is impossible. Mozley's Lemon Elixir is a pleasant lemon drink which acts gently and thoroughly, cleansing the system. It is the perfect liquid laxative and is good for every member of the family. Fifty cents a bottle at all drugstores. MOZLEY'S LEMON HOT DRINKS are about an equal for COUGH, COLD, BRONCHITIS, SORE THROAT, etc.

Mozley's Lemon Elixir.

One Dozen Bottles.

are flowing in great tides of humanity, from the older States towards the western and southwestern frontier of our southern country. People in the older States do not realize what this flow of population really means. Let me give you just one illustration. In January, 1873, I had occasion, as special agent of the Southern Baptist Theological Seminary to make my first trip to Texas. Facilities of travel to Texas were at that time very few and very poor. I crossed The Gulf of Mexico in a Ship to reach Galveston. The Texas Central Railroad was almost the only railroad, if not the only one, in Texas at that time. So poor was the service that as I remember well one of the steam boxes, chilled by a "Texas Norther," actually froze up on the journey to Dallas. After tedious delays I reached the town of Dallas. It was a little town of about 2,000 inhabitants. Its streets as I saw them then were slashy mud. The Baptist Church was a very insignificant affair. The house a wooden shell, and so miserably lighted that it was almost impossible to see to read the Scripture lesson or the hymns. That was a frontier town then. Within the last few months I had occasion to make another trip to Dallas.

This time it was less than forty hours ride from Atlanta to Dallas, on splendidly equipped trains. The little frontier town I found to be a splendid city with a population of about 60,000. And what of that little Baptist church? Ten years ago it moved out of the little wooden shell, into one of the finest brick edifices in the South. And last year, this church gave fifteen hundred dollars to State Missions alone, and one thousand dollars to foreign missions.

Brethren, this is an illustration of what it means to occupy promising frontier towns with the gospel of Jesus Christ. These are the words of one who was faithful to his trust, here, and has been called to a higher position to glory. The Christian women of the South have been honored in being permitted to aid largely, in support of the missionaries on the frontier. Many years ago, they began the good work of sending out boxes of clothing to missionaries whose names are given them by the Secretary of Woman's Missionary Union. The following extract is from the letter of one to whom a box is soon to be sent by one of our missionary societies:

"DEAR SISTER:—It is a consolation to us to know that while we are out here in this great mission field, that there are those who are blessed with a great many of the actual necessities of life that we are deprived of, and that they think of us, and of our necessities. We have many hardships to endure. Our people here are not educated to support the gospel, yet they are becoming more willing to support it, as we labor with them. As I pen these few lines to you, not knowing into whose hands they may go, my heart goes up to God, in behalf of those who are helping with their prayers and with their means.

May the Lord greatly bless the Woman's Missionary Union in its work! Our hardships are more than time and space will allow to mention. All that I can say is that they are great. I am sure that if some of our consecrated men and women of wealth in the States could only see the destitution in this country, they would want to help send more laborers to help us in this great field."

Sisters of our Societies, it is something to be desired by us that such a Christian brother should remember us in his prayers!

[Continued in next issue.]

Utica, Miss.

DEAR SISTERS:

The Central Baptist Association will meet with our church on the 2nd Friday in October.

Our W. M. S. will arrange for two meetings for the ladies during the association, and request your society to send a representative, to confer with us as to our future work. We also wish to have our annual Box packing at that time, for our Frontier Missionaries, and earnestly solicit a contribution from you. All the ladies present, will take part in the Box packing.

Your sister in Christ, W. M. S.

of Utica Baptist Church.

(MRS.) O. D. BULLS, Pres.

Notice.

Our associational meetings will soon begin, we are hoping that every vice-president will endeavor to hold meetings with the women of her association.

Let us try to have the very best meetings we have ever had. Arrange an interesting program, bringing before the women the objects for which we are working. Make the meetings subject of prayer.

Ask God's special blessing and an outpouring of His Spirit. Let every woman who can attend and take part. We need the help of every woman in the State. Let us "gather together in His name" and He has promised to be with us. The Central Committee will furnish literature and be glad to help in every way possible. May God's blessing be upon us and direct us in all that we do.

MRS. W. R. WOODS.

1903.

TEMPERANCE.

BY W. H. PATTON.

The Drunkenard's Catechism.

Q. What is your name?

A. Drunken Sot.

Q. Who gave you that name?

A. As drink is my idol, landlords and their wives get all my money; they gave me that name in my drunken sprees, wherein I was made a member of strife, a child of want and an inheritor of a bundle of rags.

III. Thou shalt not use my house in vain.

IV. Remember that thou eat but one meal on the Sabbath day. Six days shalt thou drink, and spend all thy money; but the seventh is the Sabbath, wherein I wash my floors, mend my fires, and make ready for my customers the remainder of the days.

V. Thou shalt honor the landlords and the landladies and the ginshops with thy presence, that thy days may be few and miserable, in the land wherein thou dwellest.

VI. Thou shalt commit murder, by starving, hungering and beating thy wife and children.

A. They did promise and vow three things in my name: First, that I should renounce the comfort of my own friends; secondly, starve my wife and hunger my children; thirdly, walk in rags and tatters with my shoe soles going flip flop all the days of my life.

VII. Thou shalt commit self-destruction.

VIII. Thou shalt sell thy wife's and children's bread, and rob thyself of all thy comforts.

IX. Thou shalt bear false witness when thou speakest of the horrors, saying, thou art in good health when laboring under barrel fever.

X. Thou shalt covet all thy neighbor is possessed of; thou shalt covet his house, his lands, his purse, his health, and all he has got; that thou mayest indulge in drunkenness; help the brewer to buy a new coat, a pair of fine horses, a new dray, and a fine building, that he may live in idleness all his days; likewise to enable the landlord to purchase a new sign to place over his door with "Licensed to be drunk on the premises" written thereon.

XI. Thou shalt covet all thy neighbor is possessed of; thou shalt covet his house, his lands, his purse, his health, and all he has got; that thou mayest indulge in drunkenness; help the brewer to buy a new coat, a pair of fine horses, a new dray, and a fine building, that he may live in idleness all his days; likewise to enable the landlord to purchase a new sign to place over his door with "Licensed to be drunk on the premises" written thereon.

XII. Thou shalt not make to thyself any substitute for intoxicating drinks, such as tea, coffee, gingerpop and lemonade; for I am a jealous man, wearing the coat that should be on thy back, eating thy children's bread and pocketing the money that should make thee and thy wife happy all the days of thy life.

XIII. Thou shalt use no other house but mine.

XIV. Thou shalt not make to thyself any substitute for intoxicating drinks, such as tea, coffee, gingerpop and lemonade; for I am a jealous man, wearing the coat that should be on thy back, eating thy children's bread and pocketing the money that should make thee and thy wife happy all the days of thy life.

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THE BAPTIST.

DEAR MADAM: Please Read My Free Offer

Words of Wisdom to Sufferers from a

Lady of Notre Dame, Indiana.

I send free of charge to every sufferer this great Woman Remedy, with full instructions, description of my past sufferings and how I permanently cured myself.

You Can Cure Yourself at Home Without the

Aid of a Physician.

It costs nothing to try this remedy once, and if you desire to continue to use it, it will cost you only twelve cents a week. It does not interfere with your work or occupation. I have nothing to sell. Tell other sufferers of it; that is all I ask. It cures everybody, young or old.

If you feel bearing down pains as from approaching danger, pain in the face and bowels, creeping female complaints of every nature. It saves worry and expense and the unreasonableness of having to reveal our condition to others.

Wherever you live, I can send to well-known ladies in your neighborhood, who know and cure many of the afflictions peculiar to their sex, strengthens the whole system and makes healthy and strong women. Write to-day, as this offer may not be made again.

MRS. M. SUMMERS, BOX 232, NOTRE DAME, IND., U. S. A.

Mammoth Mineral Springs

These wonderfully curative waters are found five miles west of Hattiesburg on the Gulf and Ship Island Railway. This spring is 4 feet deep and 9 feet square, and so clear that the smallest object at the bottom can be seen as distinctly as if there were no water in the bowl.

Flow 300 Gallons Per Minute.

This BEST OF MINERAL WATERS can be had for \$1.50 for a 5-gallon demijohn and \$1.00 off when demijohn is returned. The express companies return demijohns free.

A STRONG TESTIMONIAL.

In April last I contracted typhoid fever, which lasted 90 days. I was free from fever about 14 days when I again took malarial fever, which lasted 7 days. By this time I was completely prostrated; could not eat anything without great suffering from indigestion. In this condition I reached Mammoth Springs weighing 124 pounds and going down every day. I leave today after a stay of 37 days strong and well, weighing 157 pounds. I feel that there is nothing like Mammoth Springs water for sick folks.

Rates \$8.00 to \$10.00 a week for board. One-third off for children, and ministers of all denominations \$5.00.

For water or any information address

Mammoth Mineral Springs and Hotel Co.,
Mammoth Springs, Mississippi.

SOUTHERN FEMALE COLLEGE,

LA GRANGE, GEORGIA.

Will open its Sixty-first Session September 16th, 1903. Splendid Buildings and Equipments; Elegant Home and surroundings, under Christian and Refining Influences; Faculty of Specialists from the best schools of Europe and America; Fifteen Schools (Special Business and Teacher's Courses); Fine Climate, winter and summer; Remarkable Health Record; European-American Conservatory and School of Fine Arts. For handsome catalogue address M. W. Hatton, President, Southern Female College, La Grange, Georgia.

Tetter, Itch, Eczema.

"I take off my hat to a box of Tetterine. It has cured me of a long-standing Skin Disease which doctors in seven states failed to cure." W. G. Cantrell,

Louisville, Ky.

Tetterine

50c. at druggists, or by mail from
J. T. SHUPRINE, Savannah, Ga.
Sole Proprietor.

Want your moustache or beard a beautiful brown or rich black? Use
Buckingham's Dye

50cts. of druggists or R. R. Hall & Co., Nashville, Tenn.

Founded in 1850. MEDICAL STUDENTS Graduates 4,453.

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Medical Department University of Nashville. --

Curriculum includes twenty-three lecture rooms, each followed by a thorough review quiz; seven laboratory courses, and three hours of clinical work daily. New building, elaborately equipped with modern apparatus and appliances. Tuition \$65.00. Address J. DILLARD JACOBS, M. D., Secretary, 65 South Market St., Nashville, Tenn.

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Incorporated 1900.
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Jackson, Miss.

Skilled, Practical Accountants are employed to teach Bookkeeping. They positively cannot supply the demands for Bookkeepers and Stenographers.

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JESSE R. JONES, M. D.,

JACKSON, MISS.

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206 E. Capitol St.

CORRESPONDENTS ANSWERED.

Dr. Jones, in his long year of professional life, has made a record for success in curing diseases that probably has never been surpassed. Born and raised in this locality and having practiced in the most sickly places, his professional standing is, to all intents and purposes, beyond question. It is necessary to refer to it, however, to justify a written statement.

His practice includes all AILMENTS as well as ALL diseases of BOTH SEXES and ALL AGES. The percentage of cures in every ailment has indeed seemed miraculous. There are reasons:

1st. He is not Hypnotized by the party spirit—His familiarity with the medicines and modes of cure without drugs, makes him a good tool in the hands of the Master Builder. 2nd. Nothing is too good for his patients. 3rd. He furnishes the medicines and other requisites. 4th. He demands and expects only patients that his advice must be taken. 5th. He is a healer but insists that his prescriptions must be followed. 6th. Eradicating the idea that their money has any value, he insists that his patients be prompt, true to themselves and not least—finding.

If you put your selfander money don't take the place the patient should be *detected* as the means. So as to determine his services under such fees, he would say, don't wait to try this, that or the other remedy. Commence operations on a system of his services. In connection with them, or after them—they may be all right. These statements are sustained by a most wonderful record.

Without confidence on the part of the patient such as the following may be expected: One paid his fee in advance, took treatments well and medicines tolerably well for ten or fifteen days—exciting the congratulations of friends. He became indifferent, treatments neglected, prescriptions paid no attention to, one even forgotten, a large dose of calomel of his own prescribing, a great disturbance, goes off to mineral springs to build up.

Treatments require but a few minutes, are the most powerful means known to build one up and, while it is not always in some instances for the excessively nervous this if they wish in the Sanatorium and return home at once. The patient is not confined to bed and loses time from business. The cart in the above instance was put before the horse, but mistakes are not always irremediable, and if the mineral water and change of surroundings do as we hope and he returns with the right determination, all may be well.

Per contra to the above—there are constantly those getting through with regular attentions and are happy with the results. For these to go to health or pleasure resorts, though most essential, the greatest benefits will be derived and their pleasures untrammelled.

The fees are as low as they can be made consistent with the kind of services rendered, and being paid in advance as much for the benefit of the patient as for Dr. Jones.

But it is a cause for wonder when one reflects that there is scarcely an individual who has not a father, son, brother, or other near relative graduated with high honors—and family ties almost his.

Dr. Jones displays such zealous anxiety for the welfare of his patients, and withal, such a happy disposition in their presence that confidence is at once inspired and doubt vanishes. This places him at once on the road to recovery. If the patient is going to let any one prevent or destroy this confidence his absence is worth

more to Dr. Jones than his presence and money. He prays that the Lord will cause none to engage his services who will not be benefitted thereby.

Though in his seventy-first year of age, yet with the vim and dash, and confidence in his own ability that has been characteristic of him since childhood, he gets a plenty to do and is well paid for it in money by his patrons and, while doing it, is in love and thankfulness to God that his usefulness is maintained even past his three score and ten.

A previous advertisement contains these words: "He commenced the practice of medicine at Palestine, winding up the first thirteen years' practice at Utica in 1868, doing probably as large a practice as was ever done by one man in that length of time and his loss in deaths did not exceed a patient a year. The last year he averaged twenty-eight miles a day between June 1st and Christmas, visited but two patients over three times (one of these four and the other five) and lost but one patient. Visits were made on consecutive days and once a day."

The following is really more astounding: He practiced at Crystal Springs ten and Hazlehurst twelve years. During this twenty-two years he passed through the terrible Yellow Fever epidemic of 1878, the equally to be lamented Diphtheria, Dysentery and Pneumonia epidemics of 1876—1885, in all of which it was not uncommon for two to four and in Yellow Fever six or more to die in the same house within a few hours of each other. His losses not exceeding a patient a year. His practice two of these years exceeded \$7,000.00 each.

Arriving in Jackson, where he is in his thirteenth year (forty-seventh year of practice), he continues to have the same wonderful successes in the "Art of Healing." During the comparatively recent epidemics of Yellow Fever, the first year of which he probably treated a third more than all without the loss of a patient, and during the second, if we except an old man, a doubtful case, he did not lose a patient, and probably treated a third more than any one.

As a specialist in Chronic Diseases his successes are pronounced, equally gratifying, and taking into consideration the fact that he cannot emphasize the importance of a Non-Partisan Practice, as it should be done without it, he makes no excuse for bringing himself thus prominently before the public, and, emphatically saying to the afflicted, you are making a grave mistake, no matter what the complaint, to go for a change of climate or elsewhere without having previous treatment from Dr. Jones. His practice is peculiar to himself.

No one is qualified as a specialist until he has been a General Practitioner for a number of years. Without the experience thus acquired the causes of chronic difficulties and the important part these have in preventing innervation and nutrition cannot be rightly appreciated. And no one but a Non-Partisan can see the ruts in which the different schools and specialists travel. Dr. Jones is an all-around specialist—when he treats a patient he treats every wrong. In no other way can permanent cures be made.

Dr. Jones has felt it his duty to study his profession as

THE ART OF HEALING

rather than confine himself to any single school of medicine, and in doing this has obtained quite a number of diplomas and certificates of efficiency containing the signatures of men of eminence in all the schools.

Graduate American Medical College 1856.

Graduate Eclectic Medical Institute, Cincinnati, O., 1875.

Graduate National School of Osteopathy 1900.

Graduate Chicago School of Psychology 1899.

Ex-President Board of Health and Howard Association, Crystal Springs.

Member Southern Homeopathic Medical Association.

Member American Association of Official Surgeons.

Member Alumni Association of Eclectic Medical Institute.

Member Advisory Council of the World's Congress Auxiliary of the World's Columbian Exposition on a Congress of Eclectic Physicians and Surgeons, Chicago, 1893.

TERMS.—Dr. Jones guarantees satisfaction. He makes but one charge in a case and that is for the first prescription. All other services are gratuitous and are continued until both patient and he are satisfied. This plan was adopted for the mutual benefit of patient and physician. It secures the patient, as there is then no concern on his part about the bill and Dr. Jones has the means in hand with which to treat him. The only one or two instances of dissatisfaction that have occurred within the last thirteen years when this rule was rigidly adhered to, was the fault of the patient. References given if requested.

HILLMAN COLLEGE for YOUNG WOMEN

BEGINS THE FIFTY-FIRST SESSION SEPTEMBER 10, 1903.
Complete Courses in Literary Work, Music, Art, Expression, Stenography, Typewriting.

Five States and Thirty-Seven Counties Represented Last Session.

**High Grade Faculty, Comfortable Accommodations,
Pleasant Associations, Healthful Environments.**

We do not care for large numbers, but we do earnestly desire excellent scholarship and high moral character. We think we are attaining these ends. Dr. George Whitfield, of Clinton, thinks so. Several months ago he said to us: "I have been connected with Hillman College for fifty years and I have never known it to do as good work as it is doing now."

We can take only fifteen boarding pupils, therefore it will be best to make arrangements with us at an early date. Write and let us send you our beautiful new catalogue. It is yours for the asking.

**JOHN L. JOHNSTON, President,
CLINTON, MISSISSIPPI.**